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**“THE TRIBES OF THE DISTRICTS
LICHTENBURG AND DELAREYVILLE”**
by
P. L. Breutz

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1 District:

130 Delareyville (under Native Commissioner, Lichtenburg), Transvaal.

2 Name of tribe and totem:

131 baRolong boo Ratlou boo Seitshiro, totem: Tholo (kudu). The tribe is Nr. 32-21 in "A Preliminary Survey of the Bantu Tribes of S.A." by N.J. van Warmelo, Pretoria 1935.

3 Captain:

132 **GILBERT AARON KGOSI MOSWETE**, born September 4, 1921, **Mahenyamotse Regiment**. He was recognized by the government and on 16 May 1949 accepted service with civil and criminal jurisdiction. The Captain is a member of the Methodist Church of South Africa. He attended the school at Tigerkloof from 1937 to 1940. He understands English. Residence: Khunwana in Khunwana Location.

4 Language:

133 Rolong, dialect of Setswana.

5 Country and population figures:

134 The tribe inhabits the Khunwana Location (secluded area, 58,778 morgen [acres]). Of the detached area, in 1910, 12,000 morgen were sold as Middleton Estate by the Captain, which is now an open area. In the Location further a Native (E. Kgomongoe) 218 morgen 296 sq. rod private property. The tribe uses 46,559 morgen 241 sq. Km. rod of the Location belonging to the Government. The Location is located in the northeast corner of Delareyville District. The distance between Khunwana and Lichtenburg is 60 miles (road), between Khunwana and Delareyville 30 miles (road).

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135 The Khunwana location is on the western rant of the Hoeveld, but the landscape has not quite a Hoeveld character. The environment is slightly hilly and the vegetation is that of the Hoeveld, but there are solitary trees everywhere. The altitude is between 4,000 and 4,500 ft. above sea level and over 4,500 in most of the eastern half of the Location. The average annual rainfall in Geysdorp (five miles south of the Location), measured 19-22 years before 1935, was 16.75 inches with 36 rainy days.

136 For the place names in the Location see the map. The tribe has two villages: Khunwana and Kopela, the last of which is very small. By the following livestock holdings live scattered permanent groups of families: **Direetsane, Zion, Morena, Rakonyane and Mohuhutso.**

137 The population census of 1946 shows in the tribe's share of the Khunwana Location 3,959 persons (1,852 male, 2,107 female). The 1951 census counted 2,049 people. In January 1953, there were 1444 taxpayers registered under the captain. If we set the natural increase of the population between 1946 and 1952 at 12%, there are currently c.4500 persons. I estimate that a further 1,500 people work temporarily outside the Location. The total population that falls under the control of the captain must therefore be set at between 5,800 and 6,300. It does not include 4,600 to 5,000 members of the tribe living in the area on European farms and Trust land permanently resides, in not. The population density in the Location is 29 persons per square mile.

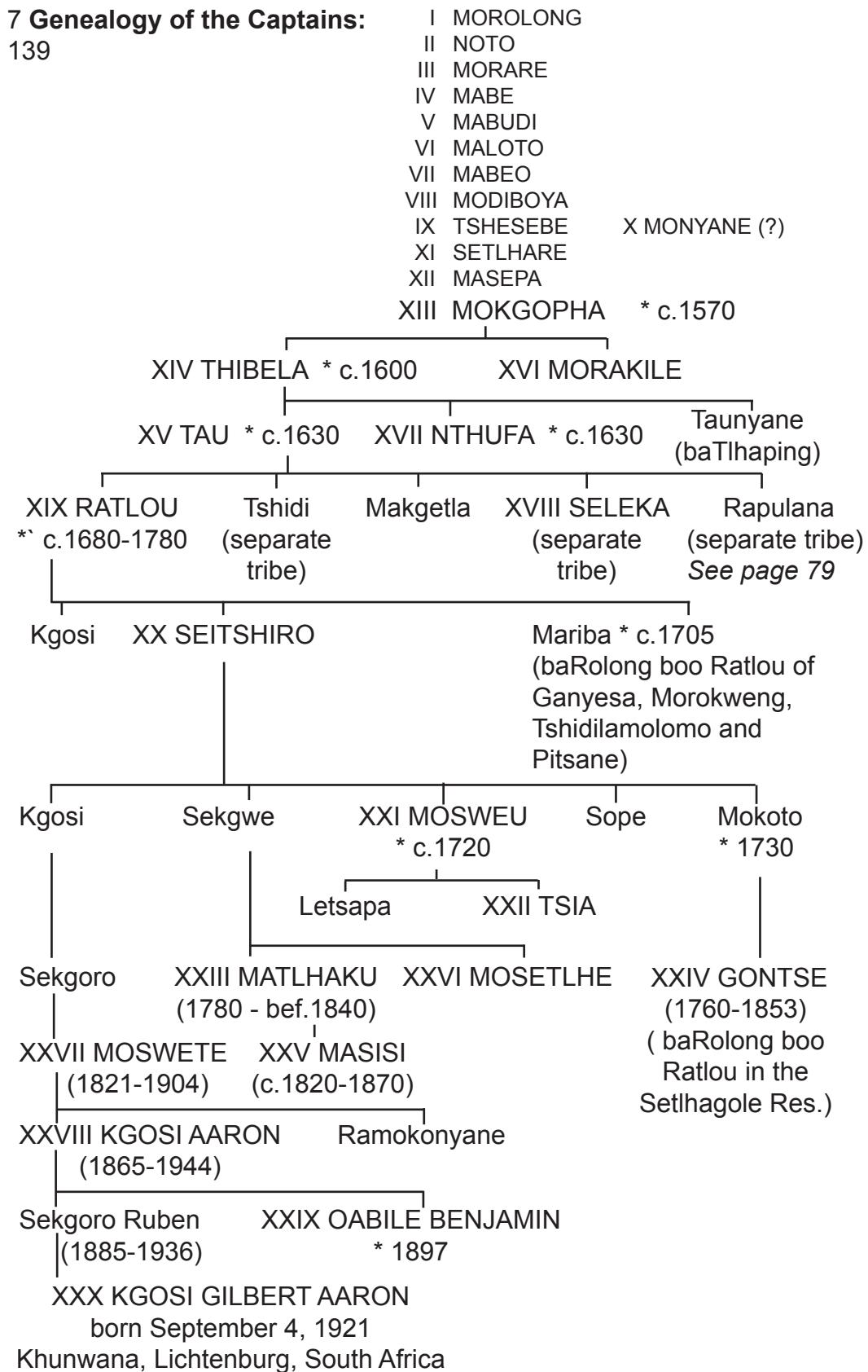
6 Traits and relationships with other tribes:

138 Before 1600 or 1700 the baRolong had their settlements in the south of Zeerust in Mariko district. Thereafter, they had the following settlements: in the 17th century **Setlagole**, before and after 1700 **Taungs**, and in the first half of the 18th century **Mosita** and **Setlagole**. The boo Ratlou branch of the baRolong had their village at the following places: In c.1740 or 1760 to c.1832 **Disaneng** (Molopo Reserve), around 1832 for a short time in **Thaba 'Nchu**, in c.1839 **Motsiwapelwane or Thabeng** (Kafferskraal 36, c.10 miles northwest of Klerksdorp). Probably then follows a period on **Setlagole**, 1852 to 1877 in **Taungs**, and in 1877 or 1878 they came to **Khunwana**.

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7 Genealogy of the Captains:

139



8 History and genealogy of captains:

140 The names of the oldest captains of the baRulong (Nos. I to XV, who lived about 1300 to 1700), see paragraph 139. More details on the ancient history of the baRulong are provided in "The Tribes of Mafeking District", Ethnological publications No.32 paragraphs 55-83.

141. Before the reign of their captain IX TSHESEBE (before 1500), the baRulong lived in the southern part (Molemane and Tsebetwane) of Mariko district. The Hurutshe, who did not come to South Africa with the baRulong, and have a higher rank than the baRulong, found the baRulong between 1440 and 1500 at the Klein Marico River. The baRulong regard themselves as the superiors, because they had already owned the land in Mariko district before the Hurutshe passed by them on their way to Modimong, (near Taungs). The Hurutshe only settled them later, between 1480 and 1520, in Mariko district on Tshwenyane (Enzelsberg). From Molemane, the baRulong migrated to the Molopo and Setlago rivers around 1500. After the BaHurutshe left Modimong again between 1480 and 1520, the baRulong came to Modimong at Taungs more than 100 years later under their captains XIV THIBELA or XV TAU.

142 TAU was born between 1620 and 1650 and had the following sons: RATLOU, Tshidi, Maleme (?), Ganakgomo (?), Masetlhha (?), Makgetla, SELEKA, Rapulana and Ramhitsana (?). It is said that TAU was a great warrior, but also that he treated the members of his tribe badly. Perhaps the fact that TAU was unpopular was also a cause for the origin of the baTlhaping tribe that broke away from the baRulong under TAU's younger brother TAUNYANE. The baTlhaping attacked the baRulong and conquered Modimong. TAU died in Taungs during this war and his son from his head wife, RATLOU, was then still a minor.

143 TAU's uncle (rangwane), XVI MORAKILE acted for RATLOU, but other informants say that TAU's brother XVII NTHUFA, or both, acted for him. Then XVIII SELEKA, who was older than RATLOU, acted for him.

144 XIX RATLOU in approximately 1720 or 1740 moved to Mosita and Setlagole. At Mosita the baHurutshe attacked and killed him (in about 1740). He was buried on the hill Majaagamothlware (on the farm Blaauwkrans),

where another part of the defensive wall, which the Hurutshe built, also stands. RATLOU had the sons Kgosi, SEITSHIRO, Mokalaka, Maribaneng and Mariba. RATLOU's sons were all minors when he died, and RATLOU's brothers acted for the heir.

145 It is difficult to determine who the real heir was. The tribes descended from SEITSHIRO say he was the heir and of higher rank than his brother Mariba, and thus the chiefs of Khunwana are according to them of the highest rank of all baRolong captains. The baRolong boo Ratlou boo Mariba in Ganyesa (Vryburg district) claims that they have the highest rank of the baRolong. Informants in Tshidilamolomo, in the Setlagole Reserve, and also in Khunwana, agree with the following facts: **MMamariba (mother of Mariba)** was first engaged to RATLOU through mokwele (see social customs paragraph 85), but then the bogadi cattle (dowry) were given to the parents-in-law, the family of **Mmaseitshiro (mother of Seitshiro)** received the cattle in the morning and the parents of Mmamariba received the cattle on the same day in the evening. According to Tswana custom, the woman is the head wife who is first engaged to a man, and not the one for whom the bogadi was given first. They argue about this habit when it comes to the seniority of one of the two tribes. Also, none of the chiefs contributed anything to the bogadi of the women. Consequently, the captains of Ganyesa should be regarded as those of the highest rank. The rank of the tribes today is of no practical significance. It is not known for what reasons the baRolong boo Ratlou separated from SEITSHIRO and that of Mariba.

146 SEITSHIRO was born about 1690 to 1710. Informants in Motsitlane believe he moved his capital from Mosita to Setlagole. His sons were Kgosi, Sekgwe, MOSWEU, Sope and Mokoto. SEITSHIRO died (according to Matthews pp. 12-13) of smallpox during an epidemic. His son Kgosi, the heir, still died before him and XXI MOSWEU succeeded SEITSHIRO.

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147 XXI MOSWEU, born about 1740/50, and his brothers, lived on Disaneng (Molopo Reserve, 20 miles west of Mafeking). A struggle arose between them as to which of them was entitled to receive SEITSHIRO's most beautiful wife, Tshadinye. This battle was, as is said, the last and decisive cause for the separation of the brothers of RATLOU and their followers. Today we have the following baRolong tribes: boo Ratlou, boo Ratshidi, boo Seleka and boo Rapulana.

148 XI MOSWEU begot the son Sekgoro for his elder brother Kgosi, who was the heir. His own sons were Letsapa and TSIA (born about 1780), XXII TSIA succeeded his father as acting captain. Segwe, the elder brother of MOSWEU, had sons MATLHAKU, MOSETLHE and Mongala. MATLHAKU seems to have been considered heir for a time because the informants claim that TSIA was acting for him. But TSIA ruled until the end of his life and died at Motsewapetlwane between 1832 and 1838. For this period it is difficult to establish the correct genealogy of chiefs, because there were acting chiefs for heirs who had to be conceived first in a time of wars with the baTaung, the Mantatees (?) and with the Matebele. In old sources where Mantatees are mentioned, Sebetwane and his followers are probably meant for this area; see "The Tribes of Rustenburg and Pilansberg districts", "The Tribes of Mafeking district" Ethnological Publications, Nos. 28 and 33.

149 Shortly before the Mantatees or Sebetwane (1824) attacked the tribe, there was a war (matselaphala) with the baTaung of Moletsane, as a result of which the baRolong left Disaneng (c. 1824). They also lived for short periods on Setlagole and on Mothlanawapitse (near Warrenton). When the Matebele came to the south of Mariko district and Khunwana in 1832, the tribe was also in Thaba Nchu for a short time, but then settled in Motsewapetlwane (Kafferskraal, 10 miles north of Klerksdorp, or according to other sources at Buispoort near Potchefstroom) where the clan had the chiefs XXII TSIA, XXIII MATLHAKU and XXIV GONTSE. The informants of the baRolong boo Ratlou remember little of the time (1837) when Mzilikazi and his

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Matebele were driven out of Moseg (in Mariko district) by the Boers, Hottentots, baRolong and baHurutshe, and it seems that mainly regiments from other baRolong tribes were involved. Of these other baRolong, parts of the regiments Matselaphala and Maantwa took part in the campaign.

150 About 1848 the tribe was on Setlagole for a few years. The baRolong boo Ratshidi had difficulties with a commandant, P. Scholtz in 1852 and had to flee from their capital Lotlhakane. At Mosita it came to a fight, in which 30 natives were killed. The boo Ratlou, who also encountered difficulties with the Boers, on the occasion left their location at Setlagole (20 miles from Mosita) and went under XXIV GONTSE at Modimong at Taung.

151 After TSIA's death (between 1832 and 1838), XXIII MATLHAKU (who was born approx. 1770-80) succeeded. MATLHAKU fathered Sekgoro, "the only son of Kgosi (the second) the heir MOSWETE, who was born between 1804 and 1810. MATLHAKU's own sons were: MASISI, Mogale, Mminathsipi, Mogawane, Mosweu. MATLHAKU was in Motsewapetlhwane before 1840 deceased.

152 The next captain was XXIV GONTSE (from ca. 1838/42), who is said to have respected MASISI. GONTSE is a grandson of SEITSHIRO and son of Mokoto, who in turn was a younger brother of MOSWEU. GONTSE was born between 1750 and 1760 and is an ancestor of the captains in the Setlagole Reserve. One year after GONTSE fled with the tribe to Taung, i.e. 1853, he died there. MOSWETE and MASISI are of the same generation and it seems that during their youth the tribe did not decide who should become the heir to the chieftainship.

153 XXV MASISI succeeded GONTSE (1853). He was born in 1820 or earlier. His son was Setshogo who again had a son Kgosikebathu. MASISI died in 1870 in Taung.

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154 After MASISI's death there was a regent for one year, t.w. XXVI MOSETLHE, a younger brother of MATLHAKU and uncle of MASISI.

155 In 1871 XXVII MOSWETE assumed the captaincy. He was born about 1804 (or 1821 ?), died 1904, and had the following wives and children:

1 Baitse, daughter of a chief of the baRolong boo Seleka

- a. Sekgantso f
- b. Tshwenyane f
- c. Gaolekwe m died young
- d. Makornelius f
- e. Mamano f

2 Mmatibidi, daughter of the chief rnan Sebogodi of the baRolong boo Seleka

- a Dikgang f
- b KGOSI AARON m
- c Ramokonyane m was chief man of Kopela, Died 1949
- d Boole m died young

3 Mmamoruledi, a member of the captain of the tribe's family

- a Olehile m died young
- b Moruledi f

4 Mmabakobi, a member of the baRolong of Phitsane

- a Airwang f

5 Keoohetetse, a daughter of the chief Mokoto on Madibogo

- a Gabonthone f
- b Ketswai m
- c Ketlareng f
- d Mmainaiso f
- e Moccasinyane m
- f Motsewane m

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156 It seems as if the baRolong boo Seleka and boo Ratshidi were more closely connected with a series of historical events than the boo Ratlou. There is only one of these events that the booRatlou remembers is the Bloemhof arbitration (pitso ya Bloemhof) of 1871, which did not bring them any great benefit.

157 Until 1871 or 1874 the baRolong boo Ratlou boo Seitshiro still remained at Modimong (at Taung), and then moved to Khunwana and Setlagole. It is possible that parts of the tribe had come back to Khunwana before, or that they had been planning to come to Khunwana for a long time. A report of the Location Commission of 1906-7 reports that in 1868 President Burgers entered into an agreement with XXVII MOSWETE and his sub-captains whereby their territory was transferred to the South African Republic under certain conditions. On 11 March 1874, the Khunwana location was officially proclaimed as part of the Republic and the tribe could remain on the land under the condition that they would also remain loyal to the Republic (according to the teachings of the Department of Native Affairs). Today, the Khunwana location is recognized as property of the tribe.

158 The foundation of the Republic of Goshen in 1883 dates from the time of XXVII MOSWETE. Montshiwa, the captain of the baRolong boo Ratshidi, who was English minded, objected to 1874 that the above area was transferred to the Republic and that he was not consulted. In 1881 he attacked Matlaba the captain of the baRolong boo Rapulana who supported MOSWETE's position. MOSWETE went to help Matlaba, and so open hostilities arose; both parties rely on the help from long-time volunteers to whom they pledge their land. Montshiwa is supported by traders, livestock buyers and others, while many volunteers from the Republic fight alongside MOSWETE. With the help of his agent Gey van Pittius, MOSWETE succeeded to sweep the area almost as far as Mafeking and Montshiwa is obliged to cede the best parts of his territory. Van Pittius founded the republic of Goshen with the capital Rooigrond, in the territory they had conquered.

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159 At the convention of London 1884, where the Transvaal borders were revised, the line was drawn so that a part of Stellaland and Goshen fell within the Transvaal's territory. Details about the two republics, see "The tribes of Mafeking district" Ethnological publications No. 33. The inhabitants of Goshen fled to the Transvaal in December 1884 when General Warren's military expedition approached. The border was then demarcated as established by the London Convention, i.e. that Khunwana came into the Transvaal.

160 XXVII MOSWETE was succeeded in 1905 by his son XXVIII KGOSI AARON (born 1865 in Taungs). KGOSI had the following wives and children:

1 Kwenayeole, relative of the chief Mokoto of the tribe

a Sekgoro Ruben	m deceased
b Motsewakgosi	m died young
c Gabadise Joseph	m deceased
d OABILE BENJAMIN	m was regent for the present captain
e Mathibedi	f
f Mampetlhelang	f
g Mandlakaise	m is still alive [1957]
h Matlakala	f

2 Kesebile, a member of the Morakile clan of the tribe

a Baitse	f
b Setlhare	m died young
c Maplank John	m still living
d Motshudi	f
e Kehilwe	f
f Gothata Simon	m is still alive [1957]

3 Gasekgaotse, a member of the Morakile clan of the tribe

a Buang	m died young
b Sesupo	m died young
c Malorwaneng	f

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4 Pogiso, a member of the Rapulana clan on Khunwana

- | | |
|----------------------|----------------------|
| a Dikgang | f |
| b Lameter (surveyor) | m still alive [1957] |
| c Moritsanyane | f |

5 Matlou Dikudube, a member of the Matlhaku clan of the tribe

- | | |
|--------------|-------------------------|
| a Tlou | m is still alive [1957] |
| b Masebotsho | f |
| c Kgwatle | m is still alive [1957] |

6 Kesetseng, member of the boo Ratlou of Tshidilamolomo

- | | |
|----------------|-------------------------|
| a Ketsile | f |
| b Rebonyekgosi | m is still alive [1957] |
| c Kemorolong | m still alive [1957] |

7 Moiratsala, a member of the tribe

- | | |
|----------|---|
| a Morato | m |
|----------|---|

8 Mmasebopo, a member of the tribe. No children

9 Pulane, a member of the tribe. No children

KGOSI AARON died on 16 November 1944.

161 Sekgoro Ruben Moswete, born 1885, died before his father on 2 May 1936. He had the following wife and children:

1 Kehilwe, a member of the boo Rapulana of Lotlhakane

- | | |
|-----------------------|-------------------|
| a KGOSI AARON GILBERT | m current captain |
| b Thatayame | m died young |
| c Kenayeole | f |

162 After the death of KGOSI, Sekgoro's younger brother, XXIX OABILE BENJAMIN MOSWETE acted as the heir and current captain from 1943 to 1949. OABILE was born in 1897, regiment Maakakgang, and has the following wife and children:

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1 Gaojelwe, a member of the Rapulana baRolong of Lotlhakane

- a Kooetetse f died young
- b Kgomotso f
- c Keitheng f
- d Mmatomas f died young.

OABILE was a clerk at Tigerkloof from 1929 to 1940, and from 1942 to 1944 a translator and typist at the "Institute of Race Relations."

163 In 1949 the heir XXX KGOSI AARON GILBERT MOSWETE assumed his captaincy. For details about him see paragraph 132. He has the following women and children:

1 Koitse, a member of the tribe, married without permission of the tribe

- a Sekgoro m born c.1947
- b Kehilwe f b and c are young twins.
- c Kehilwenyane f deceased

2 Serurubele, head wife, comes from Mafeking, married 1952.

9 Regiments:

164 The informants still remember the following regiments:

Regiment	Leader	Time and place
Matselaphala	?	?
Mangana	Leepo	before 1824
Maantwa	Phoi Montsiwa	before 1824, because they fought with Moletsane
Mangwonapelo I	Mokoto (second son of Montsus)	
Mogatakgomo	Moswete	?
Majakgomo	Kgosietsile Letsapa	?
Mathibakgomo	Phuhuyagae	?

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Regiment	Leader	Time and place
Lohaha-Iwa-Ntse	Kgositata Letsapa	1868 ? Mangaung (Bloemfontein)
Lohaha-Mogolodi	Motsewakgosi Mogawane	Taungs
Maganelwa	Ramosiane	Taungs, before 1871
Masitakgosi	Setshogo Masisi	Taungs 1873
Matlotlakgosi	Gaolekwe Moswete	Taungs 1876
Mathibakgosi	Jacob Moswete	Khunwana 1878
Maakakgang I	Kgositaba Phoi	Khunwana 1884
Maisatthebe	Kgosi III	Khunwana 1885
(the last two are considered one regiment)		
Maisakgosi	Motsewakgosi Moswete	Khunwana 1893
Maakapula	Ramokonyane Moswete	Khunwana 1907
Mathibatswana	Sekgoro Ruben	Khunwana 1916
Maakakgang II	Oabile Benjamin	Khunwana 1918
Mangwonapelo II	Ramogawane Moswete	Khunwana 1926
Mahenyantwa	Maplank Moswete	Khunwana 1930
Mahenyakgang	Rebonyekgosi	Khunwana 1939
Mahenyamotse	Kgosi Gilbert	Khunwana 1944
Maitibolo	Mogawane	Khunwana 1951.

165 The regiments for the women have the same names. The initiation ceremony lasts three months each for the boys and girls respectively. Nowadays, even married women and men come to go through the ceremony. At the ceremonies, the baHurutshe has the highest rank.

10. Political organization:

166 The tribe consists of the following clans (makgotla) in order of their rank:

Clan (makgotla) baKosing or ba Mokgopha	Chief (Tlhogo) OABILE	Totem Tholo (kudu)
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Clan (makgotla)	Chief (tlhogo)	Totem
sub-group:	ba Moswete	
	ba Matlhaku	
	ba Mongala	
	ba Rapulana	
Modiboa	Motlhakase	tholo (kudu)
Sehube	Tau	tholo (kudu)
Seleka	Thobege	tholo (kudu)
Morakile and Kgomokgole	B. Leepile Mokgamme	tholo (kudu)
Motaba	Bosigo	tshipi (iron)
baHurutshe with “Matebele” and Xhosa	Mokone	tshwene (baboon)
baNgwaketse	?	kwena (crocodile)
baTlhaping	Olehile	tholo (kudu)
baKgatla (mixed)	Kgosietsile	kgabo (monkey)
baSotho	Nkabane	kwena

The families belonging to a clan live spread over the entire clan territory.

167 The replacement of the captain is his uncle OABILE BENJAMIN MOSWETE. The captain has one vice-captain (kgosana) on Kopela, Kgosi Aaron Moswete, who is not recognized by the government.

168 Important clan matters are first discussed in a secret family council (khuduthamaga) of the chief. The council consists of relatives and a few men who enjoy the confidence of the captain. A case that is settled in this council is called a sukra.

169 Other tribal matters and legal matters are dealt with by another council (lekgotla). The members of the lekgotla (banna ba lekgotla) should be representatives of the clans. The tribe does not have a chief adviser (ntona), who calls the council together and is a link between the clan heads and the captain. They used to have a ntona, but today OABILE performs these functions. As a new advice for

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If a new council is to be appointed for a new captain, a people's assembly (pitso) is called together and the captain, his deputy and one of the captain's uncles recommend new members of the council, which must be approved by the public. If a council member wants to resign from his position, he can only do so at the end of a year. The current captain has taken over the advice of his uncle OABILE, who acted for him until 1949.

170 The council (lekgotla) consists of the following members:

Councilor	Clan of councillors
1 Moses Mongala	Mokgopho
2 Simon Masupane	Monowaketse
3 Leepile Manyedi	Kgomokgolo
4 Makgwa Moipolai	Seleka
5 Mojahi Motlhabane	Seleka
6 Potso Maleme	Sehuba
7 Matsheru Mokgwane	Morakile
8 Motlhakase Peebe	Modiboa
9 Motsokae Mogoje	Modiboa
10 Kelehetswe Peebe	Modiboa
11 Bosigo Mosubapelo	Motaba
12 Mmamatlalong Motsewakgosi	Mokgopho
13 Tlonoko Mokoto	Rapulana
14 Bogatswe Tlhomelang	Rapulana

171 Legal cases are not even reported to the clan chief or ntona, they come directly before the captain. Fines are paid to the captain, who can give part of it to the council. Plow land is divided by the clan chiefs, to whom the captain has assigned a certain territory. There are many legal cases about damage caused by cattle that come into the country. The baRolong has the custom that no wire or fence may be drawn around the ploughland.

172 Further details about social life, traditional belief, churches and schools, material culture, agriculture, cattle, economy, health were covered in the introduction.

173 In March 1952 I visited the tribe on Khunwana. My informants were the captain, his uncle OABILE, and a number of the old men of the tribe.

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1 District:

174 Lichtenburg, Transvaal.

2 Name of clan:

175 baRolong boo Rapulana. Totem: Tholo (kudu) and Tshipi (iron). The tribe is No. 32-45 in "A preliminary Survey of the Bantu tribes of South Africa" by N.J. of Warmelo, Pretoria 1935.

3 Captain:

176 SOLOMON GABRIEL SWEDINTLE MATLABA, born 15 February 1909, regiment: Masenya. He was recognized as a captain on 1 January 1937 and has civil and criminal jurisdiction. The captain is a member of the Methodist Church of South Africa and visited the local school up to standard VI. He understands English. Residence: Polfontein, also called Bodibe or Botsaoke.

4 Language:

177 seRolong dialect of Setswana.

5 Country and population figures:

178 The tribe inhabits Matlaba's Location (listed area) which includes the following farms:

Polfontein 254	5,069	morgen	549	square	rod
Driefontein 88	4,495	"	515	"	"
Rietskraal 299	238	"	162	"	"
Uitgeput 300	537	"	171	"	"
Matlaba's Location	10,341	"	203	"	"
	or 34.2 square mile.				

The captain's village, Botsaoke, better known as Bodibe (name of a waterhole), is at Polfontein 254. Botsaoke is 21 miles (road) west of Lichtenburg.

179 Matlaba's Location is in the north-west of Lichtenburg district on the Hoeveld. The altitude is around 4,500 ft. above sea level. The landscape has a manor character, i.e. grass plain with few planted trees.

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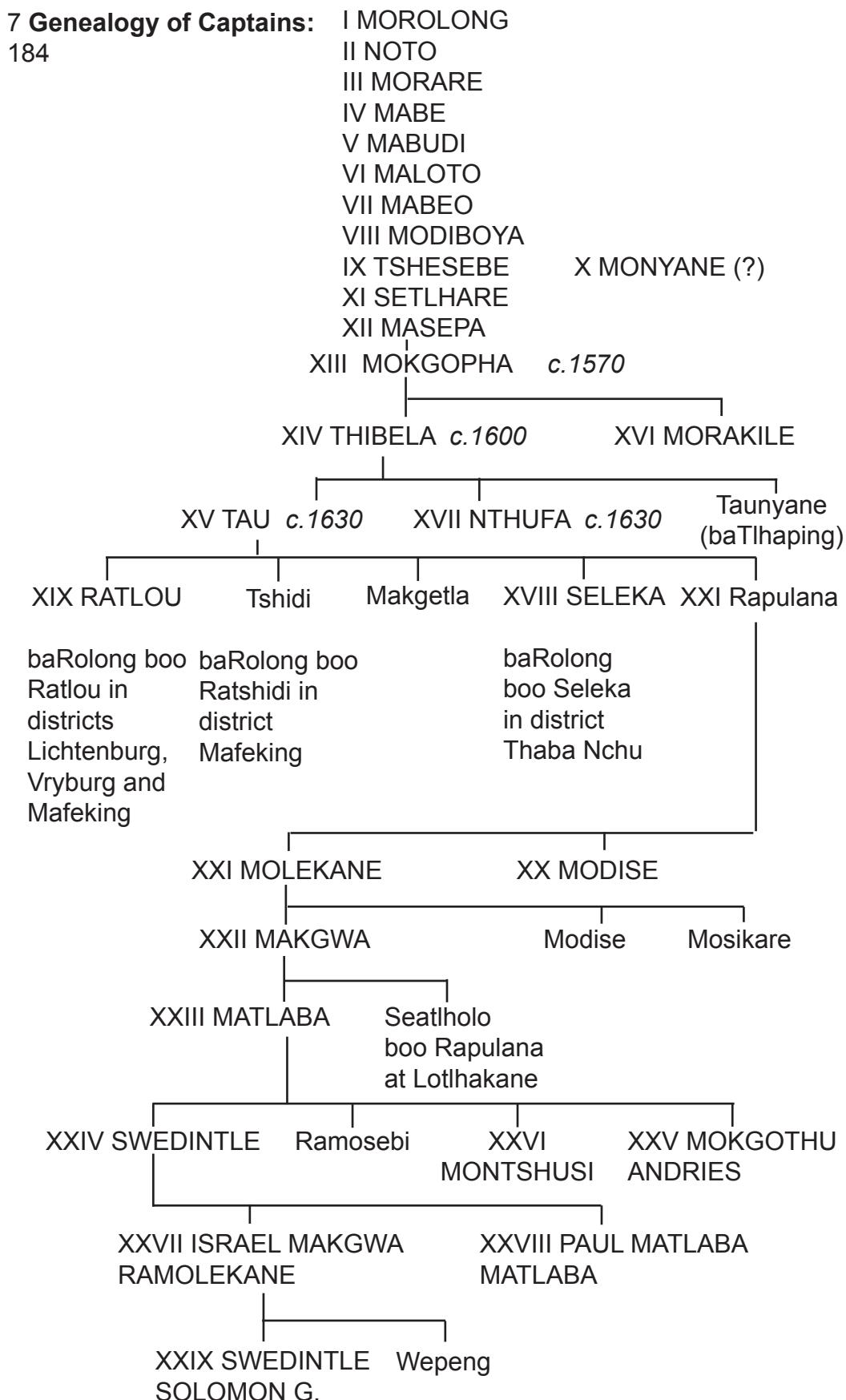
180 The average annual rainfall on Verdwaal 343 (rain station No. 2807, 4 miles south-east of Bodibe, was 22.57 inches on 52 days (measured 3-4 years before 1935), and on Kapsteel 375 (rain station No. 1239, 6 miles south of Matlaba's Location) was 17.40 inches on 37 days (measured 5-6 years before 1935). At Polfontein and Driefontein is the Molapophiri brook, a tributary of Rietspruit (Lotlhakane). The estates of Botsaoka and Ramotuba are close together. The other estates are neighborhoods of Bodibe and named after the clans that live there.

181 The population census of 1946 shows 965 inhabitants (409 male and 556 female) for the Location. By 1954 the figure had increased by natural increase to about 1,200 people, not including the workers temporarily absent from the tribe. In January 1953 there were 459 taxpayers registered under the captain. I estimate that the total population of the tribe is 1,500 to 2,000. The population density in the location is 32 per square mile.

6 Traits and relationship with other tribes:

182 The old baRolong area was mainly bounded by the Molopo River, Taaiboschspruit Schoonspruit, Vaal River to Reed River, and in the west to Dithakong and the desert. Around 1790 the tribe's headquarters were at Matlwang, also called Matlabastat (ca. 20 miles east-north-east of Klerksdorp). After 1830 the tribe was for a time in Thaba 'Nchu, where the section that is today on Lotlhakane lived until 1872 or 1875. Between 1835 and 1872 the captain MATLABA lived in different places: in the south of the Transvaal, at Taungs and Thaba 'Nchu, but mainly in the Mooi River. Potchefstroom district. In 1872 the tribe came to Bodibe.

183 This boo Rapulana tribe is closely related to the boo Rapulana on Rietfontein or Lotlhakane in Mafeking district (described in: "The tribes of Mafeking district", Ethnological Publications No. 32). In the Lichtenburg district they are further related to the boo Ratlou baRolong on Khunwana.



8 History and Family of Captains:

185 The general history of the baRolong has been summarily treated under paragraphs 141-143. More details about the baRolong are provided in "The Native tribes of Mafeking district", Ethnological Publications No. 32, paragraphs 55-83 and 759-810.

186 The history of the baRolong boo Rapulana begins with the separation of the Captain XV Tau's sons: Ratlou, Tshidi, Seleka and RAPULANA. In 1906-7, the regent MONTSHUSI MATLABA explained to the Reserve Commission the boundaries of Tau's land as follows:

"From the confluence of Schoonspruit and Vaal River, on Schoonspruit to Taaiboschspruit, up this creek to the source of the Molopo and down along the Molopo to the desert (the other side of the Molopo belongs to the baNgwaketse), down the Vaal River to the confluence of Reed and Vaal River, thence to the other side of Campbell in a ragged line to the Lekkatlong (Dikgatlong)."

187 About one generation after Tau's death (between 1690 and 1710), all tribal parts of the baRolong (excluding the Digoja, baTaung and baThaping) were still dependent on the regents who respected Ratlou and his son, but their residences were separated. Between 1700 and 1740, it is said, they still lived together on Mosita, Setlagole and Tsebetwane. There was a difference of opinion among two groups of informants from different baRolong tribes where Tsebetwane was located, because there were two places with the same name: 1) About a mile from Disaneng in the Molopo Reserve. 2) In the south of Zeerust along the Klein Marico River, which was in any case an old place of residence of the baRolong (possibly also baTaung). My informants call this area Malegage and say it is on a tributary (Mopere) of the Marico. They also claim that the area at Disaneng was just cattle posts in the 18th century. The boo Ratlou section occupied the largest area, viz. the current Molopo, Mosita and Setlagole Reserves and a large part of Vryburg district. The boo Ratsaidi went to Mahikeng (Mafeking) and the boo Rapulana to the Lothakane (or Rietspruit),

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where part of them still live today. The boo Seleka moved from Setlagole to Thabeng (10 miles north of Klerksdorp) and to Tigane (Hartebeestfontein 41 ?, Klerksdorp district) (according to Dr. S. M. Molema, "Chief Moroka" p. 4, it was in approximately 1777), where they became a separate tribe. Later they came to live on Dithakong for a short time as neighbors of the boo Rapulana. In 1795 (according to Dr. Molema, p. 6), they again moved to Thabeng and the boo Rapulana followed them there and built their village on Matwang (ca. 20 miles east-north-east of Klerksdorp).

188 XIX RAPULANA had three wives whose names are no longer known. By the first wife he had the sons MOLEKANE (born about 1700/20 or also 1730/40) and Modise, and by the second wife Kolobe and Mokoto .

189 Before XXI MOLEKANE could succeed, his brother MODISE acted for him. MOLEKANE had four wives and the following children:

1 Phalane, chief woman

a, b, c were daughters whose names are no longer known

d MAKGWA m

2 Mmamodisa, a sister of Phalane

a, b daughters whose names are no longer known

c Modise m (his family, see under boo Rapulana,
"The Tribes of Mafeking district")

3 The name of the woman is not known

a Kalape m

4 The name of the woman is not known

a Mosikare m (his family, see under boo Rapulana:
"The Tribes of Mafeking district")

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MOLEKANE died around 1790-5 at Matlwang or at Thabeng. Before the tribe came to Matlwang, they lived for a while in the south of Potchefstroom on Lentswe-la-ga-Rapulana.

190 MOLEKANE was succeeded by his son XXII MAKGWA born approximately between 1768 and 1775. During MAKGWA's time the boo Rapulana was closely associated with the boo Seleka baRolong. MAKGWA lived through the time of the great wars with the baTaung, the Mantaties and the Matebele. As a result of the Matebele attacks, most of the BaRolong tribes fled to the vicinity of Matlwang, with the result that the area was so overpopulated in 1831-2 that a part of them moved away. The boo Seleka and the boo Rapulana then went to Thaba 'Nchu. MAKGWA died after 1832 in Thaba 'Nchu. He had the following wives and children:

1 Makgobe, head woman

- a MATLABA m
- b Rapulana m
- c Mongale m
- d Mokwena m
- e Legotlwane m
- f Mathaba f
- g Makokwane f
- h Mapora f
- i Moipone f

2 Mmamotuba

- a Seatlholo m (Letlhakane section of the tribe)
- b Moilwa m
- c Motuba m
- d Kgapanyan f
- e Mojabeng f
- f Nkae f
- g Gabona Nto f

3 Mmamakgobe

- a Makgobe m
- b Maretlwa m
- c Maretlwane m

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191 XXIII MATLABA, born about 1880, succeeded his father. In Thaba Nchu he was not considered an independent captain. The boo Seleka captain Moroka first came to Thaba Nchu and received land from Mosweswe. For Mosweswe, Moroka was the captain over all baRolong, including those who held a higher rank. Therefore, all the other baRolong groups, with the exception of the boo Rapulana group who now live in Mafeking district, did not stay long in Thaba Nchu. MATLABA was a captain who traveled a lot in South Africa. His travels made it difficult for me to determine where most of the boo Rapulana lived. In 1837 he took part in the campaign against the Matebela, who were pursued as far as the Shashi River. He spent about a year on Tsebetwane and Sehatlhane (Zeerust), then on Motlhaanawapitse (south of the Vaal River near Warrentown). For a while he was on Modimong (near Taungs) and Kgothu (near Kuruman). However, it seems that his headquarters were always Matlwang (approx. 20 miles east-north-east from Klerksdorp towards Potchefstroom), where he remained for a number of years before going to Botsaoke (Bodibe, Lichtenburg District) for a time.

192 For MATLABA's help against the Matebele, Potgieter, who led the Boer Command in 1837, promised to give land to the tribe at the Molopo River. MATLABA was not immediately allowed to take over the land because the inspectors had to demarcate it first. However, Potgieter died in Lydenburg before his promises to the natives could be carried out. After the tribe waited seven years at the Mooi River, commandant Stephanus Schoeman removed them with the argument: "Kaffirs may not own land." The tribe then moved to Taungs, where they stayed for seven years in the land of the Tlhaping captain Mahura. When Schoeman's leadership over the western Transvaal was taken over by President Pretorius in 1856, the tribe went back to Mooirivier (as approved by the Executive Council's decision Article 6 of 22/4/1859).

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193 During most of the time the tribe was on Matlwang, another deal, as stated above, lived under the boo Seleka captain Moroka in Thaba Nchu. Bulle's own chief was Abraham Goutlwetswe (details about this tribe are provided in "The Native tribes of Mafeking district" Ethnological Publications No. 38). In 1872, MATLABA intended to take his subjects from Thaba Nchu to the Transvaal. He tried unsuccessfully for six weeks in Thaba Nchu to get approval for it. Moroka did not want to let them leave and requested the Free State president in writing to ensure that they do not leave the country. Another difficulty for MATLABA was that the boo Ratshidi captain, whose land bordered Polfontein, was hostile towards him.

194 Until 1870, nothing was done to fulfill Potgieter's promises. Afterwards, a commission was set up by the Executive Council to investigate the affairs of the Native tribes in the Western Transvaal. They proposed that the government purchase the farm Polfontein 254 for MATLABA (decision of the Executive Council Article 138 dated 9 Aug. 1875). The purchase price of the farm was £1840. Only later, in 1886, was the farm Driefontein purchased by the Government for the tribe for £1000 (Report of the Location Commission in the learning of the Native Affairs Department). General P.J. Joubert was then superintendent of Natives.

195 At Potchefstroom the tribe came into contact with missionaries for the first time and in 1872 MATLABA invited a Hermannsburg missionary to his tribe to teach them. The missionary Hansen came to them and the whole tribe arrived with him from Matlabastat (Matlwang) on 30 September 1874 at Polfontein (Botsaake).

196 XXIII MATLABA died on 4 November 1879. He had the following wives and children, of whom my informant, Mothonyano (born 1866, regiment: lelosa), is still alive:

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1 Mmalekgetho, died after the second child

- | | | |
|---|----------|---|
| a | Lekgetho | m |
| b | Gabele | f |

2 Mmakehilu

- | | | |
|---|--------------|---|
| a | Kehilwe | f |
| b | SWEDINTLE | m |
| c | Khukwanyana | m |
| d | Kesenkwamang | f |

3 Mmaphatsane

- | | | |
|---|--------|---|
| a | Pulane | f |
|---|--------|---|

4 Mmaphalane

- | | | |
|---|------------|---|
| a | Phalane | f |
| b | Mmakgole | f |
| c | Thupaamore | m |
| d | Ramosebi | m |
| e | Marumolwa | m |
| f | Mathonyane | f |
| g | MONTSHUSI | m |

5 Mmamokgothu

- | | | |
|---|------------------|---|
| a | MOKGOTHU ANDRIES | m |
| b | Mmamantshuba | f |
| c | Bosekeng | f |
| d | Mmamosidi | f |

197 MATLABA was succeeded in November 1879 by his son XXIV SWEDINTLE MATLABA. The Boers called him "LITTLE MACHABA". He was born about 1840 and had the following wives and children:

1 Kobonyane, head woman of this tribe

- | | | |
|---|----------------|---|
| a | Moritshwenyane | f |
| b | Mapone | f |

2 Kethuile, daughter of MATLABA's brother Motuba

- | | | |
|---|--------------------------|---|
| a | ISRAEL RAMOLEKANE MAKGWA | m |
|---|--------------------------|---|

On 3 February 3 1886 XXIV SWEDINTLE was killed by lightning.

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198 The first German missionary from Hermannsburg to the tribe, Hansen, made notes on the events of his time (1872-99), from which the following information is taken. He says that in the years 1872-6 the Natives began to learn a lot about European civilization. They already bought expensive clothing in imitation of the European. They were happy people who sang and danced a lot. He rarely saw anyone who was sad.

199 There are few detailed descriptions of a native war, therefore the following description is quoted in detail. In 1880-1 the access to the village of Botsaoka and the mission station was cut off due to the prevailing war. Captain Montshiwa considered him to be the head also of the Rapulana and wanted to exercise his power over their territory. When the first Anglo-Boer war broke out in December 1880, Montshiwa asked other tribes to protect him from the Boers. The boo Rapulana expected an attack from the boo Ratshidi and fled their village for a few days. On their return, Montshiwa refused to let them enter the village. After a few months he had 50-60 huts demolished and the building materials transported. He also housed a number of his followers there. On 2 May 1881, Montshiwa finally attacked Lotlhakane with a large force, setting fire to the village and looting the cattle. 60 of the Rapulana were killed in the battle and women and children were killed by the fire. In 1881 a new border was set between the Transvaal and British Betjoeanalnd which divided the tribe of the Rapulana baRolong into two, that of Polfontein (Bodibe) and that of Rietfontein (Lotlhakane). Moswete, the captain of the boo Ratlou baRolong who held the highest rank of the baRolong, also did not want to recognize the authority of Montshiwa, and planned to take revenge for the attack on the Rapulana. He then arrived at Polfontein with 500 men and on 16 October 1881, 740 boo Ratlou and boo Rapulana attacked the village of Sehiba from the baRolong boo Ratshidi with gunfire. The boo Ratshidi first fled, but while the conquerors were still plundering, a strong army came back for a counter-attack. On Montshiwa's side there were 40 dead and on Moswete's side 12.

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200 The government sent a commissioner to investigate the war, but Montshiwa refused to participate in person so the discussions were a failure. On November 10, Moswete's army attacked again and occupied a village of Montshiwa. This time Moswete had the help of 30 Boers as volunteers. The boo Ratshidi gave up on Sehuba. Because the war was conducted without plan and guidance, they did not occupy Mahikeng (Mafeking) or set up guard posts themselves with the result that Montshiwa could easily gather and overrun the camp of Moswete in one night. 120 horses and many cattle were taken from Moswete's camp. Two Boers and two Natives were killed. Because the ammunition was out, the operations were stopped until January 1882. On 21 February 1882 Moswete attacked Mahikeng, killing two Boers and four Natives. He withdrew for the time being, but attacked again in March. Until June, the two leaders clashed with each other to develop into major battles, and on October 24, 1882, they made peace with each other. Montshiwa was allowed to keep part of his land, but the greater part was divided among the followers of Moswete and the Republic of Gosha (capital Rooigrond), which had only existed since Warren's expedition, was proclaimed. Warren is known by the baRolong as rra-digelasi (father of the glasses, because he wore glasses).

201 SWEDINTLE (or LITTLE MATLABA) applied to the government in a letter dated 10 October 1885 to place the deal of his tribe that lived at Rietfontein in British Betjoeanalnd (Mafeking district) under the Transvaal government, but this was without success.

202 In 1887, SWEDINTLE was succeeded by his half-brother (fifth hut) XXV MOKGOTHU, who had to marry ISRAEL MAKGWA. MOKGOTHU is approximately born 1860. During his reign, the second Anglo-Boer war broke out. On 2 October 1899, 9,000 Boers came to camp by his village in anticipation of the outbreak of war. When Mafeking was occupied by the English troops on 17 May 1900, the English

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armed the Tshidi baRolong with rifles, with the result that the boo Ratshidi attacked their enemies of 1882, the boo Rapulana, and severely looted their village Bodibe. In addition, MOKGOTHU was captured and brought to Mafeking, where he died between 1900 and 1901.

203 MOKGOTHU was succeeded by his half-brother (fourth hut) XXVI MONTSHUSI, who was born in about 1866. MONTSHUSI served for 7 or 9 years until he handed over the Captaincy to the heir, MAKGWA. MONTSHUSI died on 23 November 1933.

204 XXVII ISRAEL RAMOLEKANE MAKGWA, was appointed by the Government on 18 June 1909. He was born in 1881, and had the following wives and children:

1 Morobi, chief woman, daughter of MOKGOTHU

- a Molekane m, died as a child
- b SWEDINTLE m, current captain
- c, d, e, daughters died before they were named
- f Mmapiet f
- g son died, before he was named
- h Mmabothiki f
- i Jeremiah m, still alive [1957]
- j Wepeng m, still alive [1957]
- k Morobela f

2 Mmamokwa, daughter of Seyeso

- a Satile m
- b Molekane m, deceased
- c and d twins passed away before they were named
- e Mmatlamme f.

ISRAEL MAKGWA died on 26 May 1936.

205 Half a year before the death of ISRAEL MAKGWA, during a time of sick leave of the captain, XXVIII PAUL MATLABA MATLABA acted for him; jurisdiction was lent to him in March 1936. PAUL is a son of Ramosebi Stoffel Matlaba, who was a boy in MATLABA's fourth hut. In January 1937 he handed over the captaincy to the heir and current captain. PAUL MATLABA died in 1948.

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206 The present captain is XXIX SOLOMON GABRIEL SWEDINTLE MATLABA. Details about him have been given in paragraph 176. He is married to Mmapula, a daughter of a moKwena, Malefetsa, and has the following children:

- | | |
|-------------------------------|-------------|
| a Kehilwe Elizabeth Makgwa | f born 1945 |
| b Kesenkwaemang Violet Makgwa | f born 1947 |
| c Mmamothupi Stella Makgwa | f born 1949 |
| d Tsholofelo Anna Makgwa | f born 1951 |

9 Regiments:

207 The tribe had the following regiments:

Regiment (mophato)	Leader (morena)	Place and year
Matselappala	MATLABA	
Mangwonapelo	Mokoto	
Motlbwai	Kgaye	
Maabakgomu	Mongale or Seatlholo	
Mangana	Leepo	
Madisakgomu	?	
Mailcart ?		
Mabusa	MOKGOTHU	on Matlwang
Masenya I	SWEDINTLE	" " c.1870
Magata Mosiako		" "
Moalusa	Marumolo	on Bodibe 1882
Maganakgang	MONTSHUSI	" " 1884
Maganelwa	Marumolo	" "
Mafitlhakgomu	Osupeng	" " 1896
Maisa.kgosi	RAMOLEKANE	" " 1904
Manaledi	Mosiako	" " 1910
Makgare	Ramokwena	" " 1918
Malwelamotse	Marumolo	" " 1928
Masenya II	SWEDINTLE	" " 1928 and 1940

208 A puberty ceremony was held for the last time with the regiment Malwelamotse. The Christians who did not participate are members of the regiment Masenya II. In 1940 they formed another regiment which was merged with Masenya II of 1928.

10 Political organization:

209 The tribe contains the following clans:

Clan (kgotla)	Chief (morena)	Totem (seano)
1) Seratadiba and Makgwa	Mongala	tholo (kudu)
2) Sentshong (lives in Ramotuba)	Motuba	"
3) Sehuba	Mogatwe	"
4) Rakgolo	Rakgolo	"
5) Mooki	Mokgalajwe Mooki	"
6) Kgomola (lives near Sehuba)	Nthaudi	"
7) baKgoro	Molosi	phiri (hyena)
8) baNgwaketse	Saneni	kwena (crocodile)

210 Morakile, totem: Tholo, lives scattered among all clans, but mainly between 4) and 1);

Modiboa, totem: Tholo, is divided into all the above clans but mainly in 5) and 6);

baKgwatleng, totem: Tlou (elephant) is divided into all the above clans;

Nthuwa, totem: Tholo, very few families in different clans;

baHurutshe, totem: Tshwene (baboon) lives here and there with different clans;

baKubung, totem: Kubu (hippopotamus) lives with different clans;

Southern Sotho live with different clans.

211 The replacement of the captain is Thomas Matlaba, a son of MONTSHUSI. The man who convenes meetings and ensures order at a meeting is Mongale; he is the middle man between the chief and the tribe and his position is called moeta-pele wa lekgotla, in other Tswana tribes "ntona". The chairman of a council meeting is the captain, or Thomas. The above eight heads of the clans are the council members, but for each one there is another substitute who often appears together with the clan head in the council. A councilor holds such an office by right of birth and the position is therefore hereditary. A councilor can apply to be relieved of his post, if he has reason to do so. There are council meetings, when important matters need to be discussed, which take place in secret (khuduthamaga). Legal matters (tsheko) are settled publicly by the same council members. In the past, tribesmen paid nothing to bring a case before the chief's council. Today it is stipulated that one pound must be paid in advance for each court session. Like other tribes, they are also not in favor of this rule, because a pound for a small legal case with a poor population is a lot of money. If something needs to be communicated to the whole tribe, the captain calls all the men together (pitso). They no longer have such meetings as the letsholo (a hunt, in which all male regiments had to participate), at which important decisions used to be made.

212 The custom that a field must be plowed for the captain is still known, but the captain has not asked to be plowed for him in the last few years. The distribution of arable land is a matter for the clan heads (dikgosana).

213 Further details about social life, the old faith, churches and schools, material culture, agriculture and cattle, economy, and health have been covered in the general part for all tribes of the district.

214 Sources: My research was done on Bodibe in July 1952. The informants were the captain, Thomas Matlaba, and a number of the old men of the tribe. The Hermannsburg Mission Station was able to provide me with valuable data for the period 1872 to 1899.

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1 District:

215 Lichtenburg, Transvaal.

2 Name of tribe and totem:

216 baTloung, totem: tlou (elephant) The tribe is No. 32-72 in "A preliminary Survey of the Bantu Tribes of S.A." by N. J. van Warmelo, Pretoria 1935.

3 Captain:

217 WILLIAM TLHABANG SHOLE, born 14 February 1900, regiment: Mateane. He was appointed by the government as a captain with civil jurisdiction on 22 May 1931. He is a member of the Lutberse Sending Church and attended the local school. Residence: Botshabelo, Putfontein, P.K. Bodenstein.

4 Language:

218 Setswana with Southern Sotho influence.

5 Country and population figures:

219 The following farms are tribal property:

	morgen	square rods
Putfontein No. 70, remaining portion	1,864	71
Sterkfontein No. 117, remaining part of part A	654	215
Wildfontein No. 123, section 1 or Delta of deal A	168	24
Omega 227	2,145	--
total:	4,831	310

Tribal members have private property on Putfontein 70, shares 11-29 rest. married B and D 1,960 morgen 355 sq. rd.

220 The tribal area was situated on the eastern border of the district, and Putfontein on the road from Lichtenburg (20 miles distance) to Ventersdorp. Bodenstein is the nearest railway station (8 miles away). The land is 4,900 ft. above sea level on typical Hoeveld, i.e. grass plain with some artificially-planted springs. The average annual rainfall at Putfontein (rain station No. 1302, measured 29-32 years before 1935) is 21.58 inches in 59 days.

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221 There are the following place names in Setswana:

Monamaladi	Gravel Fountain
Tlowe	Kalkfontein, Sterkfontein
Micha	the land on Omega 227
Pompong	the land on Alpha 168

222 The population census of 1946 indicates the following number of persons: 2,401 (1,125 male 1,276 female) on tribal territory, and 300 on farms in the vicinity as well as 6 on Native private land; and the 1951 census: 1,973 persons for the entire census area. I estimate that the tribe, including persons who are temporarily away from the tribe, number about 3,500 to 4,000 persons. Under Captain Shole, 754 taxpayers were registered at the Commissioner's office in January 1953. The population density in the tribal area is 171.8 per square mile.

6. Origin and relationship with other tribes:

223. After they moved away as Ndebele from the vicinity of the Premier Mine they were on the Toelanie River (Tholwane) near Pella, later they were on the Elands River at Mount Pilwe and at the Matlapengsberg northwest of Qaarvan. In the second half of the 18th century the tribe was on Bodibe (Rietpan 113, Lichtenburg) then, about 1810/30, on Mogodiri (Kafferskraal 148, Ventersdorp) on the Taaibosch River. Before they came to Putfontein 70 or Botshabelo, they were still at Monamaladi (Gruisfontein 114, Lichtenburg).

224 The baTloung are related to the baTlhake tribes in the Pilansberg district. The clan, as it appears from the clans, came into contact a lot with the baPhiring, ba ga Malete, baTlokwa of Gaberones and the baKwena of Setshele.

7 Genealogy of Captains:

225



8 History and Family of Captains:

226 The baTloung were still Transvaal Ndebele in the 17th century and shared the common captain Thatwe with the baTlhako of Mabeskraal in the Pilansberg district. The baTlhako ba Leemana (Mabeskraal) remembers more of the oldest history and reports that, when they were still Ndzungwa (Matsutsa) Ndebele, they lived at Mangolwana, which is near the Premier Mine, where towards the end of the 16th century and in the 17th century had the following chiefs: Marumo - Phajane - Tlhakana - Tshiphe Kgongwe - Magale Kgorno and - Thatwe. The baTlhako ba Leema (Ruighoek, Pilansberg district) remembers other names such as: Magonanwa - Mmtona - Tone (Dane) - Mogale - Tbatwe. The baTloung described here only remembers Thatwe.

227 In the second half of the 17th century, Thatwe sent a regiment to the west to seek new pastures. Thatwe's sons, Leema and Matutu, who were later called Leemana, and I MODISANE or his father first lived at the Toelani River near Pella in the district of Rustenburg, after staying temporarily at Pharami (Bosheek).

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At the place near Pella, Leema and Matutu separated; Leema became the first chief of the baTlhako ba Leema (now at Ruighoek, Pilansberg district) and Matutu became the head of the baTlhake ba Leemana (now at Mabeskraal). As part of the baTlhako, the ancestors of the baTloung then moved to Mabjanatsiri, a place on the Elandsrivier near Grootwagendrift, and later to Moreteletsi (Riefontein 927) at the foot of the Matlapynsberg.

228 The son of Matutu or Leemana, Seutlwane (fourth Tlhako captain) moved to Maseletsane, north of Mount Pilwe (5 miles north-west of Grootwagendrift or Selon's Location). Some of my men believe that the baTloung, although they already had their first chiefs, like I MODISANE and his son II DIKGOBELO, were still one tribe with the baTlhako for a while, but others give place names where they think MODISANE lived.

229 The first head of the baTloung, I MODISANE was probably still with the baTlhako, but his son, II DIKGOBELO, was born at Lemawe (Lomao, Dimo) on Goedgevonden 20, 17 miles north of Klerksdorp (between 1680 and 1720). In his old age, DIKGOBELO joined the baPhiring under Mabalane VI (reigned approximately from 1760 to 1800) as neighbors and lived at Bodibe (Rietpan 113, north-eastern corner of the district of Lichtenburg).

230 DIKGOBELO had a son III SHOLE, who was born approximately between 1720 and 1750 and succeeded him later. SHOLE and his clan often changed places of residence and it is not known where it was. He had three sons MAAKE, Mophalane and Seitshiro.

231 SHOLE was succeeded by IV MAAKE, who was born approximately between 1750 and 1770. In his youth and until he became captain, MAAKE lived on Bodibe (Rietpan 113) from where he then moved to Mogodiri (Kafferskraal 148, Ventersdorp district) on the Taibosch River. In his time, the Matebele of Mzilikazi also attacked the tribe and carried away almost all their cattle. In the battles with the Matebele (1830/32) a large part of the baTloung and also MAAKE were killed. MAAKE had the sons V RANKUDU and Ntheleng.

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232 Due to the Matebele attacks, the tribe disintegrated quite a bit and it seems that Ntheleng was a leader of part of the tribe until they all got together again at Monamaladi and V RANKUDU became captain. RANKUDU was born about 1780/1800. His eldest son was VI WILLIAM TLABANG SHOLE (born about 1830). A part of the tribe was in Bejoeanalnd between 1830 and 1838 where they stayed with the baKwena as refugees.

233 VI WILLIAM TLHABANG SHOLE succeeded his father at a time when the clan did not have their own land and had to work on the farms in the area (this was about 1855/70). The largest part of the tribe then moved away to Ventersdorp and lived on Dipakane (near the city of Ventersdorp), where also WILLIAM TLHABANG SHOLE died about 1890/95. He had the following wife and children:

- 1 Keitsupile Sophia, a daughter of a ba ga Malete chief
 - a JOSEPH BOTLHOLE m approx. born 1860
 - b Mmakhunwana Ernestine f
 - c MPOELENG LABAN m
 - d Mophalane Manase m (father of my segman Laban Seitshiro)
 - e Makgobe Labius m
 - f Rramotete Julius m 1882 born.

234 In WILLIAM's time, the tribe first came under the influence of the Missionary Work of the Hermannsburg Lutheran Missionary Church. Around 1870, the missionary Lohan who lived in Mabaalstad worked with them.

235 WILLIAM was succeeded by his eldest son VII JOSEPH BOTLHOLE SHOLE. JOSEPH had the following wife and children:

- 1 Motlaletsi Terefina, daughter of Masigo and member of the clan
 - a Thabea Motsei f 1889 born, married to a moTloung
 - b Martha Kgotlele f married a moTloung
 - c Bertha Phephane f married a moTloung
 - d TLHABENG WILLIAM m
 - e Paulina Masekoroki f

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236 JOSEPH did not grow old and died in 1902 when his eldest son was still a baby. His brother VIII LABAN MPOELENG SHOLE served the heir for 29 years. LABAN died on December 27, 1939. He was married to TEBOGO Martha and had the following children:

- a Masudubele Enias m
- b Mmkwetsi Bellina f
- c Kgajane Wilhemina f
- d Mmabonga John m
- e Mmamotswaledi Maria f
- f Makato Kathrine f

237 1931 LABAN transferred the captaincy to the heir IX WILLIAM TLHABENG SHOLE. For details about WILLIAM see paragraph 217. He is unmarried.

9 Regiments:

238 They only remember the following regiments:

Regiment	Leader	Place and time
Masoswe I	Mogane Abraham	Monamaladi
Mafenya	BOTLHOLE	Depakane approx. 1885
Maganakgomo	David Khurutlhwe	Dipakane
Mapulana	MPOELI!NG LABAN	Botshabelo
Matlotlakgosi	Mophalane	Botshabelo 1894
Masos (?)	?	Botshabelo
Magaikgomo	William Tlabeng	Botshabelo 1896

At the outbreak of the Anglo-Boer War, the custom of holding an initiation school (bogwera and bojale) was given up. After that, one more regiment of them came out near Mabaalstad.

Masoswe II Isaak Dikgetse Mabaalstad 1904

10 Political organization:

239 The tribe consists of the following clans:

Kgotla (clan)	Kgosana (chief)	Seano (totem)
1 baKgosing	WILLIAM TLHABENG	tlou (elephant)
2 boo Modutlwa	Pule Jonas Molefe	tlou
3 ba ga Mogosane	Lefise Fred Mogosane	tlou
4 boo Masigo	Mabalane Origenes Masigo	tlou
5 boo Phiri	Abraham Ntshwe	tlou
(important clan in Mabeskraal, clan where captain family of Shole marries)		
6 ba ga Motlhhabana	Nathan Mogale	tlou
7 ba ga Tshoo	Joseph Sekokope	tlou en phiri (wolf)
8 baTshweneng (boo Manyane)	September Mosenoge	tshwene (bobejan)
9 ba ga Malete	Sekalake Ephraim Matsietse	nare (buffalo)
10 baNogeng and ba ga Malete	Daniel Dintwe	noga (snake) and nare

(the Malete came with Sophia, the wife of VI WILLIAM TLHABANG)

11 ba ga Siko (baKwena of Bechuanaland)	Amos Moitseki	kwena (crocodile)
12 baTlokwa (from Gaberones)	Marcus Menwe	thakadu (pea pig)
13 baTaung (of Moletsane)	Albert Moletsane	tau (lion)

A clan lives together in one neighborhood. The Zulu who are neighbors on Sterkfontein 117 live on their private land and are not dependent on the baTloung captain.

240 The captain's council is composed of the heads of the clans (makgotla). At a council meeting, at least one representative from each clan must be present. The captain does not have a secret council (khuduthamaga or khuduthamaga) as is the Tswana custom.

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The chairman of the council is William Thabeng, a relative of the captain. Before a head of a clan discusses a legal case of his people, he must file it with William Thabeng. If the legal case goes to the captain's court, it is again reported to William Thabeng. To discuss a legal case, the entire above board is called together. An advisor may send a substitute if he is unable to come himself. If the council has discussed a matter, which concerns the whole tribe, then before it can be pointed out, it must be presented to a people's assembly of all men, so that they can give their opinion; Only then may the matter be pointed out.

241 Plow lands are distributed by the sub-captains (kgosana), but there is no more land obtainable at the moment. One family has their lands all in one place and not spread out. If a head of a family has passed away, his widow divides the land among all sons and sometimes also among daughters.

Sources:

242 I visited the tribe in August 1953 and obtained the given information from the captain and his advisers.

BAKOLOBENG Original Page 101

1 District:

243 Lichtenburg, Transvaal.

2 Name of tribe and totem:

244 baKolobeng ba Maloka, totem: Kolobe (pig). The strain is No. 32-73 in "A Preliminary Survey of the Bantu Tribes of S.A." by N. J. van Warmelo, Pretoria 1935.

3 Captain:

245 BOAS RRAMOSIDI MOLETE, born on 4 November 1896, regiment: Mautswakgom. Accepted service as captain with civil jurisdiction on August 5, 1927. He is a member of the Hermannsburg Lutheran Missionary Church. Residence: Rooijantjesfontein, in Setswana GaMaloka. Pk. Rooijantjesfontein.

4 Language:

246 Setswana.

5 Country and population figures:

247 The tribe is the owner of the farms:

	morgen	square rod.	
Rooijantjesfontein	71	5,164	345
Rhenosterdcorns	67 western half	3,176	316
Koppiesfontein	98 Remaining half	<u>1,920</u>	<u>72</u>
making a total area of		10,261	133 maak

BAKOLOBENG Original Page 102

248 Rooijantjesfontein lies approximately 20 miles south of Lichtenburg on the road from Lichtenburg to Ottosdal. Three miles from Rooijantjesfontein is the railway station Gerdau. For place names in the area, they use the following names in their own language:

Maloka	estate and land of Rooijantjesfontein 71,
Dithakwane	estate and land at Rhenosterdoorns 67,
Dikompone	land where squatters live on Koppiesfontein 98,
Rramadingwane	or Ramodiane Twelingspruit which runs along the Coligny-Biesjesvlei Road, and another name for GaMaloka,
Kolong	Hartz River and Biesjesvlei,
Phatswe	Little Hartz River,
Majane	tributary of Ramodianespruit,
Letjoku	Gerdau,
Matlape	Coligny,
Tswaing	Delareyville,
Letsopa	Ottosdal.

The tribe has two villages, Maloka and Dithakwana or Jaapstad.

249 The tribal area is on the Hoeveld, situated 4,800 ft. high. The land is flat with vast grass plains and only planted trees on farms. The average Annual rainfall at Rooijantjesfontein (rain station No. 1269 and measured 7-9 years before 1935) is 20.91 inches which fell in 52 days.

250 The Census of 1946 counted 1,551 persons on Rooijantjesfontein (726 male, 822 female, and 1 male and 2 females on Native private land). The Census of 1951 is unusable for this purpose because the census area of Rooijantjesfontein includes a number of farms belonging to Europeans. I estimate that the total population of the tribe, including workers who have temporarily left, is between 2,300 and 2,500. In January 1953, 542 ballast tax payers were registered for this tribe.

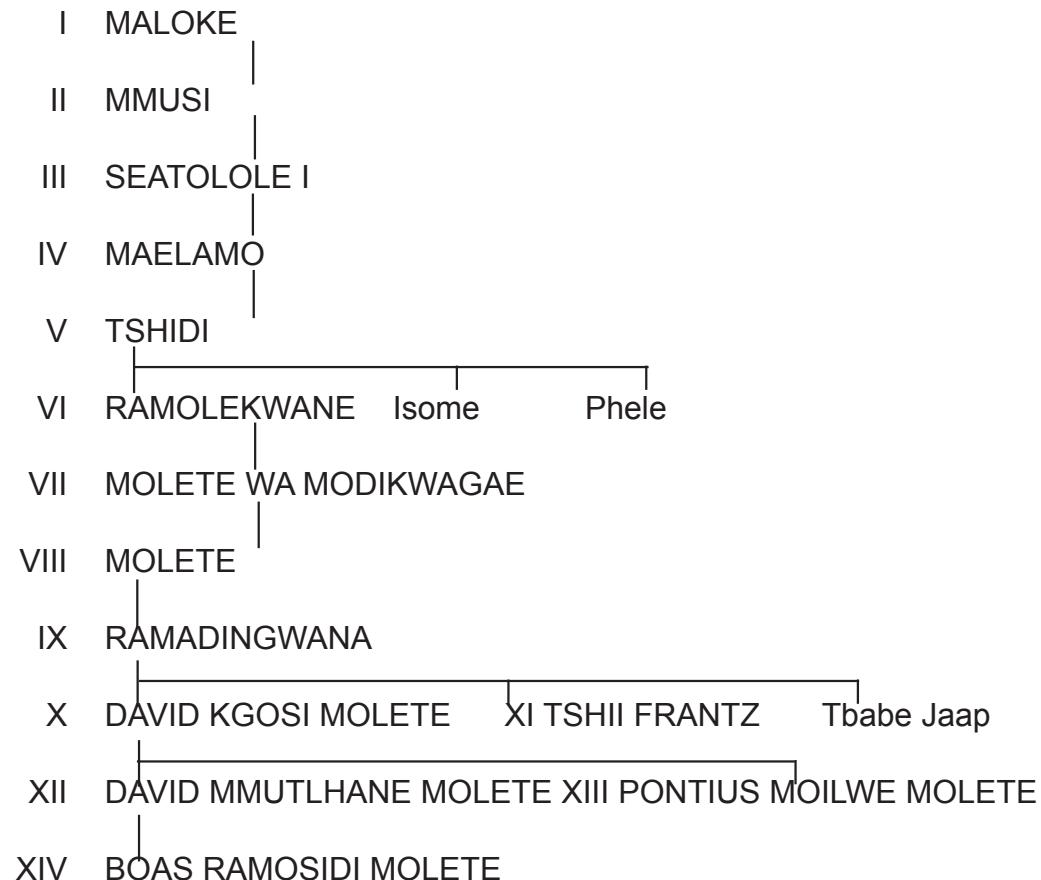
6 Traits and relationship with other tribes:

251 The oldest place of residence, which they remember, is Tsaong and Tsaowane (between Pella and Silverkrans in the district of Rustenburg). From there they moved to Tseleme (Kafferskraal 36, Klerksdorp district) and part of the tribe went to the Free State an Thaba Nchu. Later they lived on Budumatau (Doornhoek 39, Lichtenburg district) from where they came to Rooijantjesfontein.

252 It is not known from which tribe they descended in ancient times. It appears that they belong to the tribal group of the baLobedu or of the Mmamabolo, who also have the totem koboli (pig).

7 Genealogy of captains:

253



8 History of captains:

254 The baKolobe were not Betjoeanas from the beginning. They do not know exactly who they are descended from, but it is said that the names of their oldest chiefs match the Kalanga language, which suggests that they are with the baLobedu or Mmamabolo in north-eastern Transvaal, who also have the pig totem. The genealogy of their chiefs goes back as far as that of the baLobedu who came from the Northern Transvaal in about 1650, even before the baVenda. It does not seem as if they were part of the baLobedu and moved away, because the first captain, I MALOKE, was already born between 1530 and 1620. They do not know more than just the names of captains from their history up to the time of the second half of the 18th century.

255 The first chiefs of the clan were: I MALOKE, II MMUSI (born between 1565 and 1640), III SEATOLELO (born between 1600 and 1650), IV MAELAMO (born between 1635 and 1675), V TSHIDI (born between 1670 and 1700), VI RAMOLAKWANE (born between 1700 and 1725) who still had the brothers Isome and Phele, and VII MOLETE-WA-MODIKWAGAE or just MODIKWAGAE (born between 1730 and 1750). They say that every captain is the son of the captain he succeeded.

256 The oldest place of residence they remember is Tsaong which was in the present district of Rustenburg between Pella and Silverkrans. Nearby was a mountain Tlholeng and a place they called Tsaowane. They trekked through the current Kwena Reserve of Betjuanaland before they came to Tsaong and the captain who led the trek was VII MODIKWAGAE.

257 MODIKWAGAE was succeeded by his son VIII MOLETE who was born between 1760 and 1775 and also lived on Tsaong. Molete's sons were: RAMADINGWANA, Dibetso, Rrankudu, Moteane and Taje. When the western part of the Rustenburg district was attacked by the Matebele of Mzilikazi in 1830, MOLETE was killed and the tribe fled after suffering heavy losses. Most of them went to Tselem (Kafferskraal 36, Klerksdorp district) and the rest were scattered in the Free State and went to live on Thaba Nchu. Soon after they went to Bodumatau (Doornhoek 39, Lichtenburg district) where they worked on farms nearby.

258 MOLETE was succeeded in 1830 by his eldest son IX RAMADINGWANA (born between 1790 and 1800). RAMADINGWANA came into contact with the first missionaries in the Transvaal from the Hermannsburg Mission Church, who helped him to buy the farm Koppiesfontein 98 or Rooijantjesfontein 71 from the owner Piet Lennert in 1871 for £1,500 (Haccius, "Hermannsburger Missionsgeschichte" 1914 vol 3, 1 p. 278).

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Koppiesfontein 98 or Rooijantjesfontein 71 for sale from the owner Piet Lennert in 1871 for £1,500 (Haccius, "Hermannsburger Missionsgeschichte" 1914 vol. 3, 1 p. 278). Shortly afterwards, RAMADINGWANA passed away. He had sons X DAVID KGOSI MOLETE, XI TSHII FRANTZ MOLETE, Thabe Jaap, Khabu Paul and Mmadikobe. The farms were later registered under TSHII as head of the tribe. Before the tribe came there, "baKgotu" (Korana-Hottentotes) lived there.

259 X DAVID KGOSI MOLETE succeeded his father RAMADINGWANA. He was born between 1820 and 1825 and had the following wives and children:

1 Mophiring, a moPhiring of Mabaalstad

a Kobedi	m
b Sophia Mmadifakhori	f

2 Mokgalo, a member of the baKolobeng

a MMUTLANE	m
b Mmadithogano	f
c Mmaleburu	f
d Moipupi	f

KGOSI did not rule long and died between 1880 and 1885.

260 When KGOSI died, his son MMUTLANE (born 1852) was still too young to become captain and XI TSHII FRANTZ acted as acting captain and ruled for quite a long time. TSHII's sons were: MOILWE, Itumaleng, Segaeetsbo Snyman, Ramokane Heskia, Botala Frans, Lekonkobe Asa, Setlabose Herman. TSHII died in 1902.

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261 XII DAVID MMUTLANE MOLETE became captain in 1899. His wife and children were:

1 Suupu, member of the tribe

- a Mmatshepe Sanie f married to Tshwene Elifas Legae, my informant
- b Rakobedi Solomon m died young in 1920
- c MOLETE m
- d Molokwane Shadrak m died in 1953
- e Thabe Jaap m died in 1920
- f Molosiwa Diederik m is still alive
- g Kaki f married to Molokwane
- h Motshabi f not yet married

MMUTLANE MOLETE died on 14 August 1918.

262 The eldest son of MMUTLANE and current captain was still too young in 1918 to succeed as captain, and XIII PONTIUS MOILWE MOLETE acted for him from 1918 to 1927. MOILWE is the eldest son of XI TSHII and was born in 1875/77. He married Mmammusi, a moHurutshe of Kolobeng (Bech. Prot.), who had no children. MOILWE died in 1942.

263 The current captain is XIV BOAS RAMOSIDI MOLETE. Details about him see paragraph 245. BOAS is married to Baji, who is a daughter of Seutlwadi, (son of the captain's uncle). They have the following children:

- a Modikwagae m 1924 born, is at school in Johannesburg
- b Suupu f 1926 born
- c Mmadipudi f 1928 born
- d Mosidi f 1931 born
- e Mmatsie f 1934 born
- f Mmadithogano f 1937 born
- g Setlaoke f 1941 born

9 Regiments:

264 They still remember the following old regiments of the tribe:

Regiment	Leader	Place and	Date
Majakgombo	KGOSI	Tseleme	1840/50
Magoiwa	TSHII	Tseleme	1840/50
Magwasa	Thabe	Tseleme	1840/50
Majanko	Khabu	Tseleme	1840/50
Masenya	MMUTLANE	Tseleme	1876/78
Maribegankgo	Moithathisi	Rooijantjesfontein	
Maakatsie	MOILWE	Rooijantjesfontein	
Maganelwa	Rakaji	Rooijantjesfontein	
Mahitlhakgombo	Itumeleng	Rooijantjesfontein	1896
Mafiri	Snyman	Rooijantjesfontein	1904
Mathalerwa	Ngakane	Rooijantjesfontein	1906

265 After this time, puberty school (bogwera and boyale) was no longer held and the following regiments were established as age groups who left school and made confession at the church.

Regiment	Leader	Place and	Year
Matshubantlo	Bogono	Rooijantjesfontein	1912
Matsaakgang	Rakobedi	Rooijantjesfontein	1916
Mautswakgombo	MOLETE BOAS	Rooijantjesfontein	1930

After this time, as the captain tells us, the missionaries no longer recommended the formation of regiments.

10 Political organization:

266 The tribe consists of the following clans:

Clan (kgotla)	Chief (kgosana)	Totem (seano)
1 baKgosing	BOAS MOLETE	koboli (pork)
2 boKgwang	Phistos Seutlwadi (baTlokwa of Sedumedi and baHurutshe boo Manyane)	koboli, thakadu (aardvark) and tshwene (baboon)
3 ba ga Monna	Jairus Makgetle (baKgatla ba ga Mmanaana and baKwena ba Molotswane)	koboli and kgabo (monkey) and kwena (crocodile)
4 boo Tlhale	Michael Sebatane	koboli
5 baPhiring	Dibetso Piet	phiri

267 The captain's councilors are chosen and they remain on the council for the rest of their lives. There is a secret council and a public council that other people can listen to, but the councilors are the same at all councils. The council consists of 1) a chairman (ntona) who takes over the affairs, Klaas Kgang, an uncle (rangwane) of the captain, 2) Makgetle Jairus (of the ba ga Monna clan), 3) Thabe Simon (of the ba ga Monna clan) and 4) Tlhale John (of the boo Tlhale clan). A matter concerning the tribe is presented to a public meeting of all men (pitso), after it has been discussed in the council. If the council discusses a legal case, the head of the clan of the man who brings the case before the chief must also come. The fine that the captain incurs is a cow or a sheep. What is required for the settlement of the case is slaughtered for the councilors at the meeting place (lekgotla). A fixed amount as court fee is not required in advance for each court case.

268 Plowlands are distributed by the captain and his chief counsellor. A man gets about 4-5 acres of arable land (a native calls a piece of 12 by 100 yards an acre). The right to plow land is inherited by a widow of a man, after which it is divided among all children of the family. Only if there is no heir does the land go back to the captain who gives it to someone else. If someone rents land for plowing purposes, he must give half or a third of the harvest to those who have the rights to the land.

269 The tribe must plow a piece of land for the captain (phatse). Now and then small presents, such as 2/6, are given from workers to the captain when they return from cities where they have worked.

270 The captain must not proclaim the plowing season but he must give his permission for the harvest time. The tribe still has the old custom, of the feast of the first fruits, which determines the rank of a person. For the ceremony they fetch the makgomane, a kind of pumpkin, which is boiled and then eaten according to the rank of the persons, i.e. first the captain, then his eldest son, his uncles and the heads of the clans. The details, which used to be attached to this ceremony, have been forgotten today.

Sources:

271 I visited the tribe on Rooijantjesfontein in August and October 1953 and obtained my information from that captain, and his council, as well as from the Hermannsburg missionary.

1 District:

272 Lichtenburg, Transvaal.

2 Name of tribe and totem:

273 baNogeng; totem: Tsie (locust) and noga (snake). The tribe is No. 32-71 in "A Preliminary Survey of the Bantu Tribes of S.A." by N.J. of Warmelo, Pretoria 1935.

274 In the literature and also among tribal members, the baNogeng is considered the same tribe as the ba ga Rapoo (totem: Thakadu, the aardvark or anteater). The Rapoo originally came from the baTlokwa of Gaberones, where they were part of the Ramenwe clan. Today they are neighbors of the baNogeng on Rietfontein.

3 Captain:

275 MOLEFI JACOB MOSIANE is a chosen chief of the tribe, who succeeded his father in 1925, and was not recognized by the Government. He was born on 3 June 1895, regiment: Majakgomo; is a member of the Hermannsburg Lutheran Missionary Church; and understands Afrikaans. His residence is Rietfontein 7 or Kolong Park, Lichtenburg (PO Box 50).

4 Language:

276 Hurutshe, dialect of Setswana.

5 Country and population figures:

277 The tribe inhabits the eastern half of the farm Rietfontein 7,496 morgen 259 rods, part B of the farm De Hoop 302 (8 miles southwest of Polfontein) 1,000 morgen in size, which is considered a tribal farm, is registered as a private farm; but only a few families contributed to the cost of the farm.

278 Kolong or Rietfontein is situated ten miles south-southwest of Lichtenburg on the Lichtenburg-Delareyville highway. Kolong is the Tswana name for the Hartz River. In the vicinity, a few more court (Iekgotla) fees were slaughtered. A fixed amount as court fee is not required in advance for each court case.

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(tributaries of the Hartz River) which bear Tswana names:

Madutu	on Turflaagte 400, Goedgedacht 31 and Zoetmelkvallei 258,
Manaana	on Klipbankfontein 82, Rietgat 111 and Zoetmelkvallei 258,
Rasemoro	a tributary of Manaana on Hakboslaagte 179, Platvallei 245 and Zoetmelkvallei 258,
Masonaga	is the farm Platvallei 245.

279 The tribe's land is situated on the Hoeveld, with a height of 4,700 feet above sea level. The average annual rainfall at Rietfontein, station Nr. 1268A, (3-4 years before 1935) is 21.82 inches in 66 days.

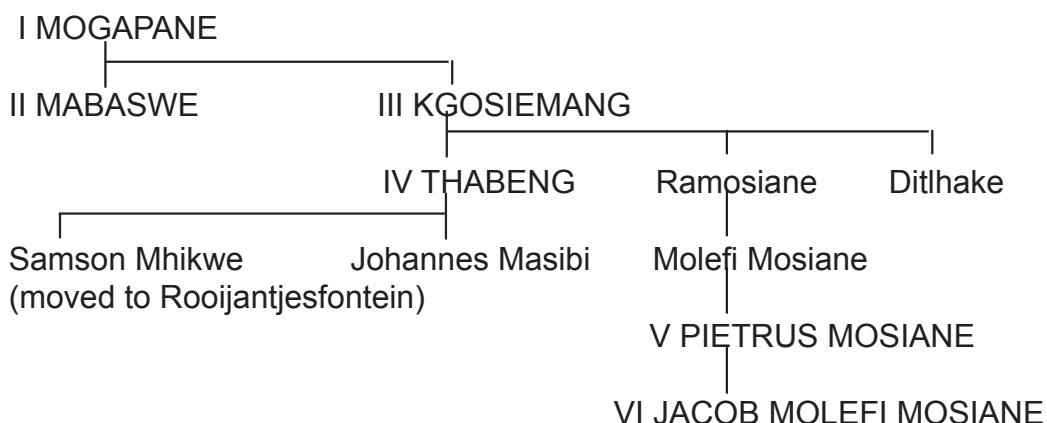
280 The size of the tribe's population cannot be seen from the census returns. For the census area of 1946, in which Rietfontein falls, 1,710 Natives were listed as living on European farms and 428 on Native private land (204 male, 224 female). The census of 1951 indicates 2,685 Natives for the same area. It can be assumed that the said population on the Native private land consists of two-thirds baNogeng and one-third ba ga Rapoo, but a large part of the tribal population works on farms in the vicinity. I estimate that the entire baNogeng population numbers no more than 400 to 600 souls.

6 Traits and relationship with other tribes:

281 The baNogeng is a tribe that disintegrated before the time of Sebetwane's wars. In the first half of the 18th century, the tribe lived independently at Moruleng (between Mabeskraal and Saulspoort in Pilansberg district). At the time of the Matebele War, i.e. after 1830, they were together with the baPhiring and baTloung on Lemao (Klerksdorp district). After that time they were in the vicinity of their present territory, especially on Masonaga (Platvallei 245). Around 1880, part of the tribe moved to the baRolong boo Ratshidi. Other parts of the tribe still live with the baPhiring as ba ga Mosiane and under the ba Kwena ba Molotsane clan as well as with the baTloung. Since 70 years they have married again and again with the ba ga Rapoo and the baHurutshe who live there.

7 Genealogy of captains:

282



8 History of captains:

283 The present generation knows almost nothing about the history of the tribe. We don't know if they were always Betjueanas. On Rooijantjesfontein, one old man, who was quite interested in history, was of the opinion that they were baHurutshe, who were pushed out of the tribe early on, because they were poor warriors. The first captain known of the tribe was I MOGAPANE, after whom the tribe was also called baNogeng ba ga Mogapane. He was born approximately between 1700 and 1750. His place of residence was at Moruleng, which is located about halfway between Mabeskraal and Saulspoort, where the road from Boshoek joins the east-west road. They say that they were an independent tribe, but Moruleng is an old part of the baKgatla's land that belonged to the baTlhako of Mabeskraal before their time.

284 The tribe accepted the snake totem when they were traveling through a forest one day and a large snake was in their way; but they do not know what totem they had before the snake totem. It is further reported that the ba ga Mogapane clan, the ba ga Masiana clan and a family by the name of Mokoma wanted to move back to the place of residence of their ancestors. When on the road they changed their plan and wanted to go back to the tribe, they found locusts (tsie) and then accepted the totem tsie.

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285 MOGAPANE was succeeded by his son II MABASWE and MABASWE by his younger brother III KGOSIEMANG, who also died before the Matebele war. Until the reign of the next captain, they still remained on Moruleng.

286 KGOSIEMANG had the sons IV THABENG, Ramosiane and Dithlake. THABENG and Ramosiane had an argument on Moruleng, after which they moved away from the place. One of my informants believes that the clan was with the Hurutshe boo Manyane for a period of time. Ramosiane did not want to be ruled by THABENG.

287 IV THABENG was the last captain of the tribe. Only the names of two of his sons are still known: Mhikwe Samson and Masibi Johannes. It seems as if the Matebele War put an end to the chieftainship. The tribe fled to Lomao (Dimawe?) in the current Klerksdorp district in about 1830, where they lived together with the baPhiring, baTloung, baTlokwa and baKolobe. They were then dependent on the baPhiring and baTloung tribes with whom a part of them still live today.

288 After 1837/40 the baNogeng moved to the current district of Lichtenburg and on Platvallei 245 and Zoetmelkvallei 258 together with the ba ga Masiana and some baHurutshe had a rather large village called Masonaga. They then had to work for the Boers and were under a chief Ratlala Dankie, who was the head of the boo Radigomaje clan. One of the farm owners was then a man by the name of Kotie Snyman (on Goedgedacht 31), who during 1879/80 (just after the Sekhukhuni war) had them hand in the guns (front loaders). Two wagons full of guns were then sent to Pretoria. They expected modern guns and were so disappointed when the guns did not come after a year, that part of them went to the baRolong boo Ratshidi, where they still live today as boo Nto clan.

289 Since the Matebele war, the tribe no longer had a captain. The sons of THABENG and Ramosiane were somewhere on farms in the district of Lichtenburg. Ramosiane had a son Molefi Mosiane (born between 1810 and 1830), who is the grandfather of the present chief.

290 Molefi had a son PIETRUS MOSIANE, born 1850/55 and died 1925. When the tribe came to Rietfontein, they chose him as their chief. PIETRUS MOSIANE had the following wives and sons:

1 Terefina, from Tbabeng's family

- a JACOB MOLEFI m born 1895
- b Labius m born 1897
- c Lamek m born 1901

2 Elisa, a Mofokeng

- a Steven m born 1906
- b Faniel m born 1910/11
- c Mokoko m born 1913

291 After PIETRUS's death, the tribe chose his son and current chief, VI JACOB MOLEFI MOSIANE, of the tribe. Details about him see paragraph 275. He married Bertha, a moKolobeng, and has the following children:

- a Eliphas m born 1921
- b Terefina f born 1925
- c Frederik m born 1928
- d William m born 1931
- e Alfred m born 1934
- f Manini f born 1937

292 In connection with the baNogeng, their neighbours, the ba ga Rapoo, who inhabit the western part of Rietfontein 7, must also be mentioned. The Rapoo family belongs to the RaMenwe clan of the baTlokwa of Gaberones. The grandfather of the current foreman of the Rapoo, Rasemela, moved away from Gaberones with a few successful ones.

His son, September Rapoo, bought the farm Rietfontein together with his followers and some baHurutshe ba ga Gopane. The current foreman of their farm is Rapoo's son, Johannes Menwe (born 1895) who is independent of the baNogeng. September Rapoo could no longer pay his installments for the lease purchase of the farm in 1908 and asked the baNogeng who lived nearby if they wanted to take over part of the land. The baNogeng then bought the portion they live in today. It seems as if the ba ga Rapoo and baHurutshe have felt that they are one population unit with the baNogeng; but they do not want to be subordinate to the baNogeng.

9 Regiments:

293 They say that they no longer have regiments, nor do they remember a regiment of old, although the chief belongs to a regiment.

10 Political organization:

294 There does not exist a political organization in the sense of an ordinary Tswana tribal life, i.e. they have no captain, no clans and no councils. The two most important baNogeng clans used to be the ba ga Mogapane and the ba ga Masiane. A part of the baNogeng lives today under the baTloung, baPhiring (ba ga Mosiana) and under the baRolong boo Ratshidi.

295 If a matter is discussed that concerns the whole tribe, all men are called (pitso) as is usually done with chiefs under a captain. To discuss legal matters a kind of council of 4 members was chosen. At the moment there are only the following councilmen: 1) Abraham Rabontsi (moNogeng), 2) Alvanius Digomaje (moNogeng) and 3) Shadrak Maraseloe (moHurutshe) who is temporarily away from the tribe.

Sources:

296 In August 1953 I visited the tribe and the chief called a number of men to give information. Because the information given was very poor, I visited Absalom Thabeng (80 years old) in Mabaal Village (baPhiring).